

THE
T R I A L
OF THE
English Lyrurgy :

Wherein several EXCEPTIONS and
ARGUMENTS against the Im-
position and Use of the Service-Book in
the English Churches, are set
forth and discussed.

W R I T T E N
By a Reverend Divine, to his Christian Friend,
for his private satisfaction in this Particular.

And now published for Publick good.



LONDON, Printed in the Year, 1661.

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T R I A L

English Language :

Wherein is set forth
A R E G U M E N T S against the
position and life of the Society
the English Church, as to
its health and discipline.

By a Reverend Divine, to his Christian Friends,
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LONDON: Printed in the Year 1701.


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 01 THE TRYALL

OF THE

English Lyrurgy.

SIR;



*Hough I am sensible of the ill Enter-
tainement which the Truth in this par-
ticular hath found with those who are
wont to slight the grounds which they
examine not, and of the reproaches, in-
juries and dangers, whereunto they are
exposed who beare witnesse to it; yet every Truth is
pretious and more worth then my name, liberty or life,
which I have good reason to despise for his sake, who
bath emptied himself of all his Glory, and humbled
himself to the death, even the death of the Crosse,
for me; and therefore in assurance of your unfeigned
Love of the Truth, and of Me for the Truths sake:
to satisfie your earnest desire, I put Pen to Paper for
your help in that Question, concerning the Liturgy
imposed upon the Churches, and used by them for
solemn IVorship in Assemblies: Examine what I write
by the Scripture, as in the sight and feare of our*

GOD, whose jealousie is made known from Heaven against those who presume to worship him by mens inventions and appointments; and if it agree with the Scripture, receive it for the Truths sake, if not, reject it.

AGAINST this *Prayer-Book* divers men have pleaded after a different manner. First, some Arguments are proper to the Separatists (*quæ talis*) viz. That it is offered up in a false Church. Secondly, With a false Minister. 3. In the behalf of the Subjects of the Kingdome of Antichrist: These are properly theirs, being the grounds whereupon they make a totall Separation from all the Churches in this Land, as no Churches of CHRIST; these I approve not, yet note them, that you may see upon how defferent grounds the same Position is maintained by several persons, and that you may be delivered from the prejudice which hinders many from receiving those Truths, because they fear the reproach of *Brownisme*. Secondly, there are other grounds which are common to all that plead for the purity of Christs Ordinances, and which doth not necessarily infer such Separation, but onely serve to shew the unlawfulness of that practise, and of our communicating therein; to which purpose I am to shew two things: First, What our Exceptions are against the *Service-Book*: Secondly, how just they are.

First, the Exceptions against it, are; First, *That it is devised by men*; (*viz.*) other men whom God hath not called to such a work, as to invent Forms of Prayers, which should be used by all the Churches in a Land,

Land, for their Prayers: Secondly, *That it is imposed upon the Minister and People of necessity*: Thirdly, *That it is stinted both in matter and words, to be used without variation*: Fourthly, *That it is read out of a Booke that is many wayes faulty and corrupt.*

Secondly, the justnesse of the Exceptions against it, may be declared by Reasons. The first Reason, because God did never command to use, nor promise to accept such a Worship. In which respect it is a manifest breach of the second Commandement, *Exod. 20.* vers. 4, 5, 6. For if the Book of Prayers were means of Gods Worship, ordained by God, surely he would have given some light and ground for them in his Word in the Old Testament; if ever it had been needfull to have helped them with a Form of publick *Lyturgy*, God would have devised one for them, or have given power to the Priests and Levites to have prescribed one to them, during the minority and Pedagogie of that Church. But we find no syllable of any such matter in all the Law and the Prophets: what Forms are there mentioned, are but for some speciall occasions, and commanded to the Church (which I pray observe) not from every ordinary Church Officer, Priests and Levites, but onely from the Prophets, who had an extraordinary and immediate calling from God, and who might as well deliver for Scripture Oracles, the Truth of God taught by them, as any Forms of Prayers or Prayses.

But we see a Form of Blessing is appointed to be used by Aaron and his Sonnes, Numb. 6. 24, 25, 26. Therefore a Form of Prayers may be appointed to the Minister. 1. Obj.

There

Answ. There is an apparant difference between Prayer and Blessing, in the sence of that place; for Prayer is expressed from men to God, but Blessing in the sence of that place is pronounced from God to man; and therefore the Lord saith, *Thus shalt thou blesse the Children of Israel, and say unto them*, vers. 2, 3. not unto God. And Solomon used a different gesture in praying, and in blessing the people, to note the difference between them; for in praying for them he kneeled, 1. Kings 8. 4, 5, but he stood up when he blessed the Congregation, vers. 55. according to the rule *Deutonomie* 10. 8.

Secondly, if that Blessing were a Prayer, yet it will not thence appear that set Forms are lawfull; for there are who give divers Reasons to prove, that *Moses* in that place did not prescribe unto the Priests a Form of words, whereunto they must be tyed in blessing of the people, but only gave them a rule or direction according to which they should blesse them; nor can the contrary be proved from the Scripture.

Thirdly, If it were a stinted Form, yet it was not devised by men, but by God himself, who commanded *Moses* to appoint *Aaron* thus to blesse the people. From Gods appointing a Form of words of his own devising, to be used in blessing of the people in his Name; it will not therefore follow, that man may appoint a Form of words devised by other men, to be used by the Minister praying in the name of the Congregation to God.

2. *Obej.* A set Form is used in singing of Psalmes; Ergo, it may be used also in Prayer.

Answ. Singing of Psalmes and Praying, differ many ways:

First,

First, many Psalmes are for Instruction only, wherein is not a word of petition; and those Psalmes which containe Prayers, are written for our instruction, and serve to teach us in what manner we should pray on like occasions, *Col. 3. 16.* as all Scriptures were written for our learning, *Rom. 15. 4.* and are profitable to teach, *2. Timoth. 3. 16.* But as the reading of them is not the praying of the Church, so neither is the singing of them, which is but loud speaking as it were in a certain harmony or tune, the Church praying; for instance the 102. Psalm, is intituled *A Prayer of the afflicted*; yet it was not imposed or devised to be said by every man for his prayer in affliction, but it serves to teach us in what manner we should pour out our complaints before the Lord in such cases, and we may, if we will, take such expressions thence, as may best suite with our occasions, not stinting our selves to those words alone.

Secondly, in Prayer, the Minister alone uttereth the words, the people adding their *Amen* in the end, *1 Cor. 14. 6.* but in singing, every person in the Church pronounceth every word and syllable aloud, and in a tune; *Ergo*, there is a necessity of having Forms of Psalmes set down in words, not so of Prayers.

Thirdly, the Psalmes are parts of Scriptures, wherein God speaketh unto us, teaching and instructing us, and we our selves, and one another mutually, *Ephes. 5. 19. Collos. 3. 16.* Therefore it is necessary to be expressed in words; but in Prayer we speak to God, according to severall occasions.

Fourthly, the Penmen of the Psalmes were Prophets, extraordinarily assisted, and immediatly by God designed

designed to that work, so are not the Authors of the *Lyturgy*.

3. *Obj.* *A set Form of Prayer was appointed to be used when the Arke went forward, and when it rested, Numb. 10. 34, 35, 36.*

Answ. It doth not appear that it was appointed, the Text saith, *Moses sayd these words*; but not that he appointed others to say so, whensoever the Arke should go forward or rest. 2. If *Moses* did appoint it, yet that is no warrant for us; for *Moses* was a Prophet, and had an immediate commission from God for what he appointed in the house of God, *Hebr. 3. 2.* which the Imposers of the *Lyturgy* cannot plead. 3. This Prayer of *Moses* was but on a particular occasion, and (for ought I know) not used by others afterwards: for we find no mention of it in divers removes of the Ark in *Josuah's* time, *Chap. 3. 4. to Chap. 8.* and in *Samuels* time, *1 Sam. 4. 7.* and in *Dauids* time, *2 Sam. 6. 15.* Now, to plead for the lawfulness of a set Form, devised and imposed by other men, upon the Ministers to be alwayes used, from a voluntary act of *Moses*, used on a particular occasion, but not imposed upon posterity; what congruity is therein, judge you.

4. *Obj.* *Our Saviour Christ hath given a Form of Prayer to be used by us, Math. 6. Luke 11. Therefore a Form of Prayer devised, and imposed by other men upon the Minister, is lawfull.*

I deny the Argument, for will it follow that because Christ may devise and impose a Form, therefore men may doe it? to parallel this with other things, Christs ordinance can make the writings of the Apostles

ftles a rule of Faith, can men make another Scripture ? or can they appoint their *Homilies* to be used and read in the Churches as the *Prophets* and *Apostles* did their writings ? Indeed , such a pretence is put upon their *Homilie* or *Exhortation* , added to the prayers appointed for the last publick Fasts, that as the Apostles wrote certain Epistles, which they caused to be read in the Churches, so certaine Apostolical men, had written this *Exhortation*, &c. You may read the words in the Book whereunto I referre you, not having it at hand. Now if this Title, (*viz.*) as Apostolical men, they plead their right to prescribe *forms* to the Churches, let them shew the signes of Apostles, *viz.* that they have *heard* and *seen Christ*, as the Apostles did, *Acts* 1. 21, 22. and 22. 14; 1 *John* 1. 1, 2. that they have an *immediate calling*, not of man, nor by man, but of Christ, Gallat. 1. 1.

Thirdly, that they have a generall *commission* to goe forth into all the *World* to plant Churches, and are qualified with the gifts of tongues, &c. for that purpose, *Matth.* 28. 19.

Fourthly, that they have infallible assistance of the Spirit in all things they impose upon the Churches, and Christs command for the things which they teach men to observe and to doe, as the Apostles had, *Acts.* 15. 28. *John* 16. 13. *Math.* 28. 20. if not, they will be found false Apostles, *Revel.* 2. 2. and must renounce that plea, else both their office and impositions are to be rejected as Antichristian. Again, Christ can appoint Sacraments which men cannot do, yet these who presume to devise a *Lyturgie* for all the Churches, are so bold also as to obtrude upon them, teach-

ing signs, *viz.* significant *Ceremonies*, as if the Sacraments which Christ had appointed, were not sufficient for that purpose; in which respect the Churches ought the more resolutely to set themselves against all humane devises and incroachments in the matters of Religion, lest a new Rule of Faith in time be devised and imposed by men, as it is in the *Papacie*.

Secondly, what if this Form be not imposed by our Saviour, to the end that beleivers should be tyed onely to those words in prayer, as indeed it is not, as we shall anon shew in answer of the first Objection, of the second Particular, in the third Reason: Will this at all countenance the impositions of the *Lyturgie* upon the Churches? not at all.

2. A second Reason: because it is Gods Ordinance, that the Churches should be edified by their gifts who minister unto them, and that in prayer as well as in Preaching, which I prove in this Order; First, that Prayer and Preaching in the Church are two especial duties of the Minister, *Acts* 6. 2, 4. where Praying could not be reading Prayers out of a Book, as neither could the Ministry of the Word, be reading of an *Homilie*; for to serve Tables, would not hinder them from either of these.

Secondly, Christ fitteth all his servants with gifts for the whole work of the Ministry, *Ephes.* 4. 8, 11, 12. *2 Cor.* 3. 5, 6. he that hath made them *able Ministers of the new Testament*, hath enabled them to Pray as well as to Preach by their own gifts: For Prayer is an Ordinance of the new Testament as well as Preaching, and they are made able thereunto, not by shewing the sufficiency of other men, whose Prayer they read

read, but their sufficiency is of God, enabling themselves: so that, if any be not gifted for those works, the Word doth not warrant the having of them for Ministers of Christ; if they be endued with gifts fit for those works, the Word doth not warrant the prescribing to them stinted Prayers or Homilies; and why may they not as lawfully command them to Preach by reading of Homilies, as to pray by reading of the *Lyturgie*?

Thirdly, The manifestation of the Spirit, every gift indeclaring whereof the Spirit is manifested, is given not onely to some men that lived in former times, but to every man, much more to the man of God to profit withall, 1 *Cor.* 12. 7. For what is there said of extraordinary gifts, holds by proportion in all gifts, especially Ministeriall: but what Ministerial gift is exercised and manifested in reading Prayers, which every child of 12 or 13 yeares old, is sufficiently able to doe.

Reading of Scripture is a Ministerial dutie, and therefore why not reading of Prayers also? Obj. 1.

Between publick reading of Scriptures, and publick reading of Prayers, there are at least two differences. First, the publick reading of Scripture is Gods Ordinance, (so is not the other:.) The reading of the Law and Prophets is mentioned as parts of Gods publick Worship, *Acts* 13. 15. But there is no mention from *Moses* to *Christ*, of any *Lyturgy* devised by man, which might not have been consealed, if it had been for the edification of the Church, to set up such means of Gods Worship, as *Lyturgies* read publickly for the Prayers of the Church. Secondly, Reading of Scriptures

tures simply considered in it self, in the publick Assembly, is not the proper work of the Minister, but may be done by any member, whom the Church shall appoint thereunto, though he be no Minister, as the manner is in the Reformed Churches beyond the Seas; but the reading of the whole Lyturgy is not permitted to every man, but only such as are made Ministers by the Prelates: now seeing they make such account of this piece of service, as to appropriate it to the Minister to read the Lyturgie, and to bind him so strictly to the use of it, as they doe, it concerns both Ministers and People, to see that it be warranted by the Word, so to be used in the Churches.

Obj. 2. The reading of the Lyturgie, hinders not the use of their own gifts afterwards in the Pulpit.

Ans. If the Word enjoyns the exercise of his own gift in Prayer as well as in Preaching, and doth not give warrant to the introducing of any other *Formes*, by mens devise and appointment, we must be careful as not to take from the Word, any Ordinance of God, so not to add to the Word, as means of worshipping God by the devises and appointment of men. 2. If they may limit them in the *Deske*, why not in the *Pulpit* also? 3. The *Canon* also stints them accordingly, a form alwayes to be used in the *Pulpit*, see *Canon 55.* as well as in the *Deske*; and in *Norwvitch* Diocess that form is pressed upon the Minister in the *Pulpit*, and Canonickall obedience binds them thereunto, who have yeelded themselves to be governed by these *Canons* and *Constitutions*; so that at last the Church will come to be wholly deprived of the profit of their Ministers gifts, and Christ of the honour of them: for who sees
not

not that the imposing of Prayers devised by other men upon the Churches, to be used by all Ministers ordinarily for theirs and the Churches Prayer, doth much derogate from the honour, fruit, and benefit of Christs Ascension into Heaven, and from the love, care, & bounty that he hath, and shewes continually to his Church upon Earth, giving *gifts to men, for the worke of the Ministerie*, and the profit of the Churches, *Ephes. 4. 8.* and the 13. *1 Cor. 12. 4, 5, 6.* with *Mat. 28. 20.*

The third Reason: Because God hath appointed other helps for Prayer, (which are sufficient without this.) First particular, the Holy Ghost is given to teach us to *pray as we ought*, *Rom. 8. 26.* the *Spirit helps our infirmities*, who knows not *how to Pray as we ought*. How doth it that? not by a Booke in reading, whereof the Minister offers up his own, and the Churches Prayer to God, (for that will rather help them to more infirmities, and lesse abillities in Prayer) but *it self makes requests*: first, it provokes us to Pray, and tels us as it were within, what we should pray, or frameth such desires within us by which we request God, as Expositors of the best note interpret that place.

A Prayer made by others, and read ont of a Booke may be *Obj. 1.* said to be made by the Spirit of God: First, because it assisted him that made the Prayer: Secondly, because the Spirit stirreth up his affections who reades the Prayers.

This Objection the Apostle seemes to prevent when he saith, *The Spirit it self makes requests for us*, viz. *Answ.* the Spirit alone, either immediately (or by means sanctified and ordained by himself) makes requests for us, viz. who set our selves to Pray (though with many

many infirmities) which also the word following intimates, when he gives this for the reason, why the Spirit helps our infirmities, for saith he, *We know not how to pray as we ought*. But if such read *Lyturgies* were sufficient, it might be said, though we know not how to pray as we ought, yet those that made the *Lyturgie* knew how to pray, and we pray their prayers; whence it will follow, that it is not sufficient to the intent of that place, that others were assisted in making the Prayers which were read, and that our affections be stirred up in reading those Prayers, unlesse our understanding be directed, and our affections quickned by the holy Ghost, to expresse by our own gifts, our own requests when we pray for others, or for our selves: and that this is the true meaning of praying in the spirit, and in the holy Ghost, will appear in *Gallat. 4. 6. Epes. 6. 18. Jude vers. 20. 1 Cor. 14.*

Obj. 2. The Prayer of the Minister is devised by man, viz. himself, and the people are limited by his Prayer, as much as by a Book-form.

Ansiv. The question is not of Prayer devised by a mans self, or of limiting the spirit in the people, but of Prayer devised by others, and imposed, and of limiting the spirit of the Minister; the first is lawfull, the second sinfull: for a man to devise his own Prayer is a duty, *1 Cor. 14. 15.* but to take up for his Prayer the devises of other men, and to be bound to a constant use of them ordinarily, is no where warranted. Again, that the spirit of the people should joyn with the Ministers spirit in Prayer is an Ordinance of Christ, who ordereth no more to their parts in that case, then
to

to joyn with him, and so testifie it by saying *Amen*, 1 Cor. 14. 16. and therefore it cannot be properly said, that the Spirit is limited by his own Ordinance, but when the Spirit of the Minister is streightened by *Forms* prescribed to him by men without Gods Ordinance and appointment, then the spirit is limited, and stinted indeed.

If the Minister prays by a Form of his own devising, his spirit is thereby stinted; why may it not as well be stinted by Book Prayer imposed? Obj. 3.

Although it be not safe for a Minister to limit himself to one Form of Prayer alwayes, though devised by himself, yet the people may more safely joyn with him in that then in the other, for two Reasons. First, because that Prayer, being devised by himself, is an exercise of his gift in a measure, and his defect in not exercising it so much as he should, is his own personall sin. Secondly, because it is not by mans authority imposed upon him to use that Form, but voluntarily taken up of himself; in which case, first they subject not themselves to mans ordinance in Gods Worship, as they do in the other. Secondly, he may the next day alter his Form, (for ought the people knows,) seeing he is free to use it or not, but in the other case, they know no other Prayer can be expected by the people, or may be used by the Minister, then their *Lyturgie*. Answ.

If a Form were not imposed, but every Minister were left unto his own way, great inconveniency would follow. Obj. 4.

First, you see the Ministers exercise their own gifts in Prayer in the Pulpit, without any inconveniency following Answ.

following upon it: shew a reason why it is more inconvenient for them to take that liberty when they read in the Deske, then when they preach in the Pulpit? Secondly, this Objection casts an imputation upon Christ and the Scripture, as not having sufficiently provided against inconveniencies in Gods worship. Thirdly, if none be admitted to the Ministry, but those whose fitness for the work of the Ministry is sufficiently known according to Christs Ordinance, this inconveniency needs not to be feared.

2. A second particular: The Scripture holds forth the *Form of Prayer*, given by Christ our Lord, for a rule and pattern, according to which our Prayer should be framed, *Matth. 6. 9. Luk. 11. 1, 4.* and therefore men cannot add other Formes hereunto by their appointment, without injury and dishonour to Christ our Lord: for will it not lay an imputation of imperfection upon the Rule, and upon Christ, as not sufficiently provided for his Church? If a Form devised and appointed by men be good, seeing he hath left no rule for it in the Scripture, which should perfectly furnish the man of God to every good work, (2. *Tim. 3. 16, 17.*) and is written to this end among others, that we may know how we ought to behave our selves in the house of God, (1 *Tim. 3. 15.*) and therefore what is therein taught must be kept without spot unrebukable, to the appearing of Christ, (1 *Tim. 6. 13, 14.*) without adding thereto, or diminishing from it, (*Deut. 9. 2. and 12. 32. Iosb. 1. 7. Prov. 30. 5, 6. Gall. 3. 15.*) and that under a dreadful penalty denounced against those who shall presume to do otherways, (*Revel. 22. 18, 19.*)

1. *Obej.* First Objection, Christs appointing a Form, seems to give

give allowance to Forms devised by other men; for it shewes, that a Prayer not devised by a mans self, may be offered up to God for a mans own Prayer; and if that be so, why may not other men devise a Form of Prayer, and impose it upon all the Churches to be used in the publick Assemblies?

If Christ had appointed this Form to be used when *Answ.* we pray, as the words seem to intimate, *Luke 11. 2.* It will not thence follow, that men may devise and impose their Forms; but these two things will follow upon it: First, that men must see that Christs Form be used in the Church when they Pray. Secondly, that no man presume to impose another Form of other mens devising upon the Churches; for instance, suppose God had appointed *Aaron* to blesse the people alwayes in that Form of words, spoken of *Numbers* the 6. Chapter, it would thence have followed, that *Moses* must see to it that *Aaron* used that Form, and might not suffer him to impose any other Form of words to be used by the Priests, in blessing the people: Prayer was typed by the incense or perfume which every Morning and Evening was burnt before the Lord, *Exod. 30. 7, 8.* compared with *Psal. 141. 2.* Now, when the Lord had devised and appointed a perfume, all men are forbidden to make a composition like that perfume, *Exod. 30. 35, 37.* So if it could be proved, that Christ had made that Form for a Prayer to be used by the Churches, and by Beleevers alwayes when they pray; then the offering up of any other Prayers (made by others) or of our own devising, would seem to be as unlawful, as the offering of strange Incense, *Exod. 3. 9.*

Secondly, though it be true, that Christ gives us liberty to use that for a Prayer, being uttered with understanding; yet his purpose is thereby to direct us how to

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frame

frame all our Prayers, and not to tye us to say over these words for our Prayers, as may appear by these *reasons* : First, because all the circumstances in both the *Evangelists*, doth lead us to understand it thus ; for in *Mathew* it is part of Christs Sermon, wherein he shews how *Almes*, and *Fastings*, and *Prayer*, are to be used aright without *Ambition*, *Hypocrisy*, *Babbling* ; and in *Luke* he shews them how to come to God in Prayer, as Friends to their Friends, as Children to their Parents, asking Bread, Fish, &c. and making their requests known to God, according to particular wants, in *Faith*, *Hope*, *Love*, &c. Secondly, because the two *Evangelists* do not tye themselves to the same words, or number of words, in recording that Form of Prayer, which may seem to be ordered by a special providence, to prevent this conceit ; for if we be tyed to these words which Christ uttered, which *Evangelist* shall we follow ? Thirdly, because the *Apostles* did not bind themselves to those words, but used others, according to their severall occasions, and taught the Churches to whom they wrote (not) to say over those words, but according to their necessities and occasions, to shew their requests unto God, in all manner of *Prayer*, and *supplication in the Spirit*, &c. But if Christ had tyed us to the use of those words, in that number and order, then it would be a sin to Pray at any time without using those words, for he saith, *When you Pray, say, Our Father, &c.*

To conclude this passage : If Christ, who is the Lord and Lawgiver to the Church, and knowing the mind of his Father, was able to frame a perfect and absolute *Prayer* for his Church, yet did not hold it meet to tye his people to those words alwayes which himself devised,

vised, but left the Churches free therein: much lesse may any man impose their devised *Forms* to be used of necessity, ordained in the Churches.

John taught his Disciples to pray, Luk. 11. 1. *there- Obj. 2.*
fore stinted Lyturgies are lawful.

It doth not appear in the Scripture, how *John* taught *Answ.*
his Disciples to pray; whether by giving them some rules and directions, what petitions they should put up, and in what manner; or by composing a Form for them; if the Former be meant, so may any man teach another to pray, and those that have the education, and instructing of others, ought to teach those under their charge; but that will give no countenance to set forms, whereof the question is. Again, suppose that *John* did propound some manner or form of Prayer for the private use of his Disciples, yet it doth not serve to justify the Lyturgie in question: For, first, the times are not alike, for Religion among the Jewes was then so decayed, that it is most probable, that there were but few which held the right order of Prayer. Secondly, the promised Redemption being then at hand, it was necessary that the minds of the Faithful should be stirred up to hope and desire of the same; now, suppose *John*, into divers places of Scripture, did fit some Prayer to the time, and to the spiritual Kingdom of Christ, which he now began to reveal; what is this to our times, who have a form of Prayer sufficient for our direction and help, this way, taught by Christ himself, which they wanted in *John's* time; else I beleeve *John* would have spared his pains in this, and have referred them thereunto? Secondly, the manner of propounding them is not like, for *John* indeed taught his Disciples how to Pray in private, but

did not tye them to those very words without variation; which may be thus evinced : Christ taught his Disciples to Pray as *John* taught his , but Christ did not so tye his Disciples, as hath been proved ; therefore *John* did not his : And who can prove that *John* prescribed them to use his words at all , for he might give them a Form of words which they were not to use for their Prayers , but to learn from thence how to order their own Prayers. And so the *Psalmes*, which are Prayers, serve to teach us how to pray in like cases, *Col. 3. 16.* and many Prayers, Printed by good men, may be used by those that are ignorant, to shew them how their Prayers should be framed, provided that they tye not themselves to use those Forms for their daily Prayers ; But the *Lyturgy* in question , limits all the Churches to one Form to be used of necessity every Lords day for their publick Prayers. Thirdly , the matter of them is not alike, for *John* taught his Disciples to pray for such things as agreed with the mind of God in the Scripture , else Christ would have witnessed against that evill , and not have taught the Disciples to pray as *John* taught his ; but the *Lyturgy* in question, imposeth such Prayers upon the Churches , wherewith a Beleever cannot joyn in Faith, as shall be shewed in the *sixth Reason*.

Obj. 3. Other Reformed Churches have Forms : Ergo, they are lawful.

First, we are not to consider what other Churches do , but what they ought to do ; and what the Primitive Churches, planted by the Apostles, did, who are patterns to them and us. Secondly, those Forms are not imposed upon all the Congregations of necessity , to be used as these are , but are left free , as appears in the

the Liberty they take in that particular without rebuke in the *Low Countryes*.

Publick Prayers offered up by the Minister in Church Assemblies, must be framed according to the present and several occasions of the Church and people of God, (as also mens private Prayers ought to be ordered) which cannot be done when men are stinted to those Forms: For instance, the Church prayed according to the occasion, when one was to be left in the place of *Judas*, *Acts* 1. 34. and when the Apostles had been *threatned* by the *Council*, *Acts* 4. 24. and when *Peter* was in prison, *Acts* 12. 5. In like manner *Paul* intreats the help of their prayers, in requests suitable to this occasion, *Rom.* 15. 30, 31, 32, 2, *Theff.* 3. 12. and this is implied when all Beleevers are called upon to watch unto Prayer, 1 *Pet.* 4. 7.

In the Lyturgy there are prayers for many occasions; Object. as, change of Weather, times of Warre, Pestilence, Famine, Visitation of the sick, Marriage, &c.

Yet there are many other occasions of particular use for that Congregation, and for others, which that Book points not at; as the choosing of Officers, as Pastors, Teachers, Elders and Deacons, by the Church; and many other cases, wherein the Church should meet together, according to Christs Ordinance, beside those mentioned in the Text of Scripture before alledged. For proof of this fourth Reason, none of which occasions are fitted with any Prayer in the Lyturgy. 2. Those occasions whereunto some Prayers are fitted, should be expressed by the Minister in such words as may have reference to the several states and conditions of their several Congregations respectively, which is part of their

their watching over their flock : but the Book doth not this, nor can do it.

Reas. 5. Because the Worship of God, by that stinted Form whereof our question is, is the devise of Antichrist, it being never prescribed or used in the primitive Churches planted by the Apostles, and recorded in Scripture ; but as the mystery wrought to a greater height in declining times of the Church, it was received by little and little, till at last it came to be compleatly framed, strictly enjoined, and every where used in the *Papacy*, as serving to maintain *superstition*, and a dumb Idoll-reading Ministry ; and to nourish people in ignorance of the nature and right use of Prayer ; the *Masse-Book* is in *Latin*, this *Lyturgie-Book* is in *English* ; the *Masse-Book* hath all the *Prayers* this *Lyturgie* hath, and some more ; other differences I know not between them. Therefore King *Edward* the sixth in his Letter to the *Devonshire men*, to convince them, that their *Lyturgy* was no new *Service*, tels them, *That it is no other but the Old, and the self same words in English which were in Latine, save a few things taken out, which were so fond that it was a shame to hear them in English* : and King *James* in a Speech of his in *Scotland*, sayd, *That their English Lyturgy was an ill sayd Masse* ; and this is made the first of the exceptions against the *Common Prayer Book*, which were briefly added too, in the *Abridgement*, that it appointed a *Lyturgy*, which in the whole matter and Form thereof, is too like unto the *Masse-Book*.

Obj. 1. But the words and Petitions are good in those Prayers ; therefore the Book may be lawfully used.

Answ. Not all the words and Petitions are good, as will be shewed in the sixth Reason. Secondly, good words expressing

expressing good Petitions, are not sufficient to prove that their Prayers are good; For, first, a Prayer may be good without words, as the mentall Prayer of *Annab*, 1 *Sam.* 1. 12, 15. Secondly, In vocall Prayer more is required to make it good then good words, viz. Among other things, this, that it proceed from the ability which the Spirit of God bestows on him who utters the words, to fit his requests to the present occasion, *John* 4. 24.

1 *Cor.* 14. 15, 16. 1 *Pet.* 4. 7.

Some of those Exiled in *Queene Maryes dayes*, for *Obj. 2.*
witnessing against *Antichrist*, pleaded for this *Lyturgy*
in *Frankeford*; and in the beginning of the *Reformation*,
Godly men approved it, and rejoyced in it; and since holy men
have used and defended it; therefore it may lawfully be used.

First, I deny the Argument; more particularly and *Answ.*
distinctly I answer: First, that the Book then plea-
ded for, was made in *Edward the sixths* time, and against
it *Mr. Knox* and others witnessed in *Franckeford*; yea,
though his life was indangered thereby, and the loosing
of his estate followed upon it, yet he would not receive
it into the Church, though some pleaded for it, who
were not so thoroughly purged from all *Antichristian* lea-
ven, as was to be wished; though they witnessed a
good confession against the *Masse*, and *Transsubstantia-*
tion, &c. Secondly, In the beginning of the *Reforma-*
tion, godly men rejoyced not so much in the Prayers, as
that the worship of God was Celebrated in our own
Language, whereas before it was in *Latine*, which few
understood. Thirdly, holy mens using and defending it
in these dayes, doth not prove it more lawfull then *Po-*
ligamy, and the taking of *Concubines* was to the Fa-
thers before *Christ*, which they used and were ready to
defend,

defend, if any had spoken against it: in those dayes the holy Apostles are not to be followed, otherwise then as they follow Christ, 1 Cor. 11. 1. The Jewes at *Antioch*, and *Barnabas* was misled by following *Peters* practise, though a Pillar in the Church, without a Rule, Gal. 2. 13. Fourthly, In the time of ignorance God passed them by and us also. But now he *admonisheth all men*, to whom the truth is revealed, *to repent*, Acts 17. 30.

Reas. 6

The *Prayer-Book* in question, is corrupt in many things: First, the matter of some Petitions, is such as we cannot say *Amen* to it in faith, as may be instanced in some *Collects*; as to instance in one or two for a taste: In the *Collect* on the 12. Sunday after Trinity, is prayed, *That God would forgive us those things whereof our consciences are afraid; and to give unto us that that our prayers dare not presume to aske.* In the *Collect* for *Innocents* day, it is said, *Almighty God, whose prayse this day the young Innocents thy witnesses have confessed, and shewed forth not in speaking, but in dying:* And in one of the *Collects* to be used for Morning Prayer every Lords day, you pray for *Bishops* and *Curates*, and all *Congregations* committed to their charge: Now, if *Congregations* be not committed to *Diocesan Bishops* as they say they are, (pure Divines) and if *Pastors* of Churches be not their *Curates* in all the *Congregations*; or if the *Curats* under the *Pastors* of the Churches, be not Christs ordinance, then you pray, that plants which God hath not planted, should prosper in the Churches; which cannot be done in Faith. To omit divers others, the very fitting of *Collects* to certain dayes, for holy Fasts, and Feasts, not sanctified by God, favour of superstition; as, special Prayers for *Lent*, serving to countenance the keeping
of

of it as a Religious Fast, and the Collect on good Friday, and on the holy dayes. Secondly, The manner of Praying vaine Repetitions; as, the often repeating the *Lords Prayer*; and, *Glory to the Father*; and, *Lord have mercy upon us*, &c. not out of fervency, as *Christ*, and *David*, and *Daniel* did, but out of Form meerly; this is expressly condemned *Matth. 6. 12*. Disorderly Responses, the Clerk taking a part of the Prayer out of the Ministers mouth, contrary to the *1 Cor. 15. 40*. which also introduceth an office into the Church, which God never appointed; as also, the reading Curats are contrary to *Ezekiel 44. 8*. Now, the Prayer which we cannot offer up in Faith, is contrary to *Romans 14. 23*. *Heb. 11. v. 6*, and *Chap. 12. 28, 29*.

See the
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ment of
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Pag. 2. to
the 16.

Secondly, Besides the Book, which for these Prayers sakes is brought into the Church, perverteth the right use of the *Scripture*, dismembreth and misapplieth them for making of *Gospels*, *Epistles*, *Lessons* and *Collects*, appointed for Feasts of mens devising, and derived from the *Papists*; and it retains a corrupt translation of the *Psalms*, and bringeth into the Church *Apocrypha* writings, and the errours contained in them.

Some things may be found amisse in the Prayers of Ministers, when they exercise their own gifts, with which a man cannot joyn in Faith; yet that which is good is not to be rejected for that which is evil; and why not in this case also?

Obj. 1.

When the Ministers exerciseth his own gift, Gods ordinance is observed, wherewith I may communicate in Praying, as well as in Preaching, notwithstanding his infirmities in either, which are but personal, and in such cases the Rule warranteth men to try all things, and to hold that which is good, *1 Theff. 5. 21*. But when the

Ans.

Lyturgy is read, an ordinance which is not of God, but of man, is introduced into Gods Worship, contrary to the second Commandement; and therefore I must reject it, and have no communion with it.

Obj. 2. Suppose these stinted Formes be not lawfull, yet the fault is not ours, but theirs that impose them.

Answ. Unlawful commands in matters of Religion especially, cannot be obeyed without sin, *Hos. 5. 11.* and it is a sin to walk after them many wayes: First, against God, from whose Authority so much is derogated as is ascribed to mans Ordinance in those matters, *Coll. 2. 22, 23.* Secondly, against our Superiours, whose consciences are offended, they being imboldened to sin, whilest they think that to be lawfully imposed, which is by us received and obeyed, *1 Cor. 8. 10, 11, 12.* Thirdly, against the present age and posterity, whilest by our yeilding to unwarrantable impositions, the reformation is hindered. Fourthly, against our selves, by partaking in other mens sins, *1 Cor. 11.*

Obj. 3. This rather concerns the Minister whose action it is, then the people.

Answ. Whatsoever worship is offered up to God by the Minister, is in their name, and so the action of the Assembly then present, who are to declare their assent by saying *Amen*, if it be lawful; if otherwise to call upon their Minister to fulfil the Ministry - which he hath received of the Lord, *Col. 4. 17.* and as occasion shall require to proceed further to declare their dislike in such a manner as is meet, either by absenting themselves from it, or by other wayes declaring their dislike, so as the whole Church may take notice of it.

Obj. 4. What if one read on a Book, or talk with others, or do something else in the bottome of the Seat, whilst the *Lyturgy* is reading, is not it sufficient?

Publick

publick disorders must be publickly witnessed against, *Answ.*
1 Timot. 5. 20. that the Church may be edified; if that
 cannot be done, or be to no purpose, men ought to ab-
 sent themselves from that act of worship wherein they
 cannot joyn warrantably

But I can joyn with the Church in some Ordinances of *Obj. 5.*
God without these: as, in the reading of the Scriptures, and
in the Sacraments; and if I joyn not in Lyturgy, I may loose
many good Sermon in Churches that are much frequented
and thronged.

The answer which the Ministers of *Scotia* in the exa- *Answ.*
 mination of the five Articles enacted at *Perth*, whereby
 they justify their not communicating at the Lords Table
 where the gesture is changed, and distributing the Ele-
 ments by the Communicants is wanting, will serve for
 this purpose also by a parity of Reason; they say, *we*
are all bound to maintain the purity and integrity of Gods
Ordinances, and therefore cannot communicate in these cases:
 no man will be so carelesse of his legg or arm, as to
 suffer them to be cut off, but will venture himself for
 their preservation, or the preservation of the least joynt
 of his fingers, howbeit they be not such noble parts of
 the Body, as the head and heart, without which the
 Body cannot subsist; far lesse ought we to tolerate such
 a horrible stumbling-block, as kneeling in the act of re-
 ceiving the Sacramental Elements eating and drinking,
 whosoever countenances such Communion is necessary
 to that deformation and mutilation; for if none would
 communicate with the Ringleaders and Introducers,
 they would be forced to desist, and had desisted long
 ago, for shame: the kneeler is the thief, the communi-
 cant is the receiver. Apply this to the joyning in the *Ly-*
turgy upon the same ground. Again, they add, some
 D 2 think

think they may, if they have liberty to fit themselves, and to reach to the nearest, but they should not look to their own personal priviledges, but to the liberty of the whole Church and Congregation whereof they are members. If some Citizens would give way to the enemies, upon condition of their injoying their own liberty, would not they be counted Traitors, and betrayers of the City? But you will say, Shall I separate from a Church? I answer, when a Congregation is devided, that part which doth not communicate, is a part of that Church as well as that which doth, and both make up one Congregation, or Church, howbeit they be devided in that particular action: as both parts of the house makes but one house, notwithstanding there be a rift in the wall: yet it is hard say you, to want the benefit and comfort of the Sacrament; but what comfort or benefit can you find if you be accessory to the introduction of such alterations, and setting of such stumbling-blocks in the Congregation? When we cannot communicate but by committing a sin, our forbearance is no contempt; and the Lord, who hath promised to be a little Sanctuary to his people, when they were to be scattered among the heathen, *Ezek. 11. 16.* will supply our wants. Doctor Feathly saith, *That neither the only nor principal thing to be regarded in the Sacrament, is our benefit, but Gods glory, and testification of our obedience, to his Ordinance.* Beza saith, (a) We cannot seem to have contemned, who are not permitted to partake of them as they are appointed by the Lord; far be it from us to imagine any causes of necessity by which we may violate the Lords Ordinance. This answer may serve, if the case were so hard that they could not have the occasion of the right and pure administration of the Sacraments else where;

*The great
sacriledge
of the
Church of
Rome.*

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(a) *Conf.
Chap. 4.*

where : But (praised be God) as yet they may have it not far from the doors. These be the words apply them to the case in question, and answer your self.

The Rule is clear, we must not *do evill* that *good* may *come thereon*, Rom. 3. 8. for an unlawful act wittingly and willingly done, defileth a man, *Mark* 7. 27. and to them that are *defiled* nothing is *pure*, Titus 1. 15. no not the very Sacrament, nor any other Ordinance of God, and God doth more strictly bind us to abstain from what he forbids, then to do what is commanded ; for almost all the Commandments of the *Decalogue* are negative, and negative commandments bind alwayes, and to every moment of time, so doth not affirmatives, but as circumstances require ; so that if the question be, seeing I cannot do both, which shall I choose and refuse ? the answer is, *Obedience* is better then *Sacrifice*, 1. Sam. 15. 32. I must rather forbear the good how great soever, then commit the evill how little soever ; therefore this order is set for our obedience, first *eschew evill*, then *do good*, Psalm. 34. 14. *Esay*. 1. 16, 17. Again, not the want but the *contempt* of the Sacrament shall be imputed to men for sin, for the Passeeover was as necessary to be received of the Jewes once a year, as the Lords Supper is at any time now ; and yet in case of legall pollution, or being from home in a journey, they were warranted to be absent from it, *Num*. 10. 13.

Prayer and Preaching, and Prayer and Reading, and Prayer at the Sacraments are different Ordinances, though they ought to go together in their right use, yet they may be severed ; & therefore we must look that they are lawfull, and distinct one from another : the lawfull Preaching of the Word will not excuse us for joyning with unlawful Prayers ; the goodnesse of Preaching will not

not bear out the corruptions in Praying; the good Wheat will not make the Tares good, but the Tares rather will choak the Wheat; so corruptions in one Ordinance will not better another, nor be bettered by it, but corrupt it, and make it worse in time; as we see despising of Prophecyng and a slight account of the Ministers gifts in Preaching, accompany the stinting of the Ministers to mens Forms in praying; for the imposers thereof accounts the Church sufficiently provided for with the *Lyturgy*, and the Book of *Homilies*, and values the Ministers more for their conformity in reading, then for their gifts in Preaching.

Obj. 6. Some find by experience that they have received much good and comfort in the Word and Sacraments, even when they have joynd in that Book-prayer and stinted Service; therefore it is lawfull.

Answ. I deny the Argument: For, first, the lawfulness of actions must be proved not by events, but by Rule, *Mich. 6. 8.* Secondly, by such reasoning a man may prove all Popish vanities lawfull; as, kneeling in the act of receiving, for they have had much comfort in so receiving their Maker; so, for Organs and Instruments of Musick, to be used in singing Psalmes in the Church, because some have found their hearts much cheared and lifted up to Heaven almost thereby; so, for Images to be used, for the help of mens devotion in worshipping God, because some have found their spirits much stirred up by them; so, for saying over so many *Pater-nosters*, *Ave Maryes*, and Prayers by number on their Beads, because many have found much comfort therein. Secondly, That good and comfort whereof men speak, is in some a meer fancy, arising from a false peace within, caused by ignorance, or the silence of conscience; in some

some, a meer delusion of Satan, whereby he holdeth superstitious persons in love with their blind devotions; in some others a common work of the spirit, which hypocrites may feel in the Ordinances, without being accepted in what they do. Lastly, It is in some a sanctifying and saving work of the Spirit, and then it is Gods blessing upon his own ordinance, whereunto they prepare their whole hearts, not upon mens own warrantable devises, wherewith they are defiled through ignorance, God mercifully pardoning these ignorances, though he is displeased at their inventions, *Psal.* 99. 8. But this helpeth not them who are willingly ignorant of any duty, or slight any known sin, *Prov.* 19. 16.

However, it pleaseth our merciful God to passe by the times of our ignorance, yet now he calls upon us to repent, *Act.* 17. 30. If now we shall shut our eyes against the light that is offered, or take liberty to sin because we think the matter is not great; what comfort or blessing can we expect hereafter in any ordinance? *Psal.* 50. 16, 17.

To conclude, If reading the *Lyturgie* be the praying which Gods Word allowes, we are bound in conscience to apply our selves to it as Gods Ordinance; and not we only, but also all the Churches throughout the World; If not, we are bound to witnesse against it: Consider what I say, and the LORD give you understanding in all things. What I have written is the perswasion of my heart, yet I submit it to the examination of the Godly Learned by Scripture.

F I N I S.